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the book of Job before the so-called Onkelos and Jonathan Targums, cannot be doubted. Targums were read in the Synagogue after the Hebrew lessons, and the existence of one on Job is mentioned in the Talmud as having existed in the time of R. Gamaliel I. But to ascertain which passages in the present Targums are relics of an old Targum is, in our opinion, an impossibility for experienced scholars, much less for a student who only has just finished his University studies. Thus, Dr. Ginsburger's distinction between the paraphrasing of Anthropomorphisms of the early period, viz., before Onkelos and Jonathan, and of the later period, to the effect that the former paraphrases only expressions concerning the relation of God to men, whilst in the later period every expression relating to the personality of God was paraphrased, is too subtle for an unphilosophical nation like the Jews. According to our author the words *מימרא* and *ליברא* in the earliest Targums have a different meaning from that which they bear in the second period, when we find *קל מימרא*; the same would be the case with the word *שכינתא* in the early period, which becomes in the later period *שכינת יקרא*. As to the third period, there is no explanation given at all; this period comprises the Targums on the Hagiographa. Very welcome are the instances and texts from Targumic fragments to be found in the MSS. of various libraries. Dr. Ginsburger is right when he says that God remained the same in the post-exilic period as in the pre-exilic one. He says, "If God was formerly the ally of Israel, he is now the inapproachable and unreachable leader and conductor of earthly things, but always a personality, endowed with human features and activity, even with human passion and weakness." If it were not so, the anthropomorphic conceptions of the deity as depicted in the grossest way in the Talmudic literature could not be easily explained.

A. N.

Des Samaritaners Marqah Erzählung über den Tod Moses'. Nach einer Berliner Handschrift herausgegeben, übersetzt und mit Noten und Anmerkungen versehen von Dr. E. MUNK. (Berlin.)

It is gratifying to find that the Samaritan literature still finds students. Dr. Munk has chosen an interesting subject, the "Assumptio Moisis" from a novel point of view, which Marqah (who lived in the sixth century A.D.) gives in his commentary on the Pentateuch, and which is to be found in a MS. of the Berlin Library. Marqah cares little for theological or cosmological ex-

positions of Moses' death, as is the case in the Jewish and Christian "Assumptio" but he keeps strictly to the Biblical words, which he explains according to the Samaritan tradition and belief. He says nothing about Moses' dialogue with the Angel of Death, nor of the fight of the archangel Michael with Satan for the corpse of the Prophet. Marqah seems, according to Dr. Munk, to have known the "Assumptio," against which he argues.

Besides its value for Samaritan exegesis, which is still very imperfectly known, the text of Marqah is of importance for Samaritan philology as well as for the vocabulary. Dr. Munk's edition is accompanied by a good German translation and short notes, which contain explanations of unusual words as well as exegetical matter. Here we find also the strange name *לומד* for the letter *lomed*. This name must have arisen from another source than Dr. Munk thinks, viz., the interchange of kindred consonants.

A. NEUBAUER.

Die Nominalbildungen in der Mischnah. Von Dr. F. HILLEL. pp. 52.
(J. Kauffmann, Frankfurt a/M.)

THE author of this little book places before us a classification of the nominal forms of the Mishnah, which, according to his opinion, was till recently not regarded as worthy of much attention on the part of philologists. But as no one ever attempted to deny that the language of the Mishnah is on the whole Hebrew—although, of course, greatly intermixed—it is not unnatural to conclude that the linguistic laws ruling the latter are also applicable to the former. Those parts of the language of the Mishnah which represent old Hebrew forms thus lose every peculiarity. Then there only remains a portion of nouns of later formation, which, of course, cannot be reduced directly to the Semitic primary forms. But it must not be overlooked that there occur in the Mishnah forms which are not found in the Bible, simply for the reason that there was no opportunity of using them. The inscriptions also give sufficient instances of this. But it is strange that the author seems not to have seen the recent books of Lagarde and Barth on the formation of Hebrew nouns, although the former and the first part of the latter appeared more than a year before his treatise. Barth, *e.g.*, refers frequently to forms of the noun found in the Mishnah [*Uebersicht, etc.*, pp. 130, 280, 290, 309, etc.], which means that from a philological point of view there is hardly any difference between the language of the Mishnah